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Jerusalem Restored.

By James H. Anderson.

"The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand."

Judah to return to his homeland!

Not in all the centuries of the Christian era until now has there been such a thrill of certainty of that coming event, close at hand, as awakens the Jewish heart in every land and clime. Not only with the Jew, but with the professed, and even non-professed, Christian in every civilized nation not fully dominated by the present German dynasties there rests the conviction of this soon-to-be-accomplished event; how the sentiment is in Germany and Austria may not be definitely ascertainable in existing circumstances, but from pre-war conditions there it may be inferred that on this one feature the Jewish heart beats in unison the world over.

It is a wonderful change in the aspect of affairs, dating from December 9, 1917, when was flashed to the continents of Europe and America news that the Gentile Turk had been forced from the Judean capital.

Before then, "Zionism" was a term covering notable efforts of leading Jewish philanthropists to gather many of their race into Palestine, in hope of improving the condition largely of those who were suffering persecution and ostracism in certain nations; but despite the strength of wealth and diplomacy enlisted in that movement, results were so meagre as to be classed only as defeats. In such nations of Europe and America as the Jews were prosperous, not only was there little desire for, but there really was an aversion to, Palestine as a homeland for Judah.

This is all changed; even the Jew who has no desire personally to remove from his present scene of prosperity, or who has forgotten for the time the promises and predictions of the ancient seers of his race, now is giving of his wealth and energy to make of "Zionism" a term synonymous with national Judaism in the land of his fathers. So noticeably emphatic and unanimous is the present trend in this direction, in contrast with conditions of only a year ago, that it seems almost as if a Judean nation had been "born in a day" as to this sentiment.

When, at the close of December, 1917, the German chancellor made his much-heralded Christmas "peace offer," there was in it a clause that "Turkey must remain intact," which is that Jerusalem was to go back to where it had been for four centuries—to the Gentile Turk. The instant response, coming to the world with the light of the next morning after the statement of the German chancellor, was from the premier of Great Britain, whose troops had occupied Jerusalem but twenty days before: "Whatever may be agreed upon at the close of this war, Palestine never will be relinquished to Turkey!" And all the entente allies have set their teeth on that as a now undebatable issue.

Hence, it is Palestine for Judah's homeland, although it may take months or even years to clear the way; the predictions of Jehovah's inspired servants are in due process of fulfilment.

Yet, let us remember that the gathering of all Israel is one great achievement for the latter days, although there may be therein several epochs; the prophetic word is that God "shall assemble the outcasts of Israel" as well as "gather together the dispersed of Judah"—Ephraim "and the house of Israel his companions." Both are to be gathered in this dispensation. The first epoch in the great achievement is with Ephraim at the "coming in" of the "times of the Gentiles" with the restoration of the Gospel; the second epoch is with Judah at the "Gentile fulness" of times named in the stanza quoted; the succeeding epochs are with the "lost tribes" and connected events yet future.

As the calling out of Ephraim to the promised land of America has been going on for four score years, and as the leading of Judah to the promised land of Palestine now draws near, so the bringing of the "lost tribes" approaches, all with the directing force of an irresistible Power; Judah returning to old Jerusalem in Palestine, and the other tribes assembling at the new Jerusalem in America. The certainty of the one is the certain assurance of the other, in preparation for the time when Christ shall come to reign on earth as Lord of lords and King of kings.

The Temple in Jerusalem.

Susa Young Gates.

In connection with the wonderful developments now going forward in Jerusalem our people are intensely interested in the rebuilding of Solomon's temple. As a matter of fact no one knows at the present day the complete details of that once glorious structure. Details are given in the Bible with considerable clearness in I and II Chronicles and I Kings. But the Temple was destroyed by Nebuchadnezzar in 586 B. C., and rebuilt 70 years later through Cyrus and Darius who sent Ezra and Nehemiah to rebuild their revered temple. This was in the year B. C. 522. Again the temple was destroyed by Antiochus, about B. C. 162, and again rebuilt by Herod in a far more elaborate fashion, its completion scarcely accomplished during the Savior's life. Forty years after the Savior's crucifixion, the whole structure was destroyed by Titus, "Not one stone left upon another." In later centuries the Gentile Turk built his mosque upon the sacred site, which remains to this day.

Solomon's Temple crowned the hightest point of Mt. Moriah and was a very small building compared with the temples in which the Latter-day Saints worship. Jerusalem itself is built upon hills, and Mt. Moriah was a hilly place across the gulch from the old city of Jerusalem where David offered sacrifices after he saw the angel of the Lord standing upon the sacred rock. This spot of ground belonged to one of the original owners of Jerusalem, an old Jebusite named Araunah who gave David the holy site over which the angel had lingered. This Jebusite chieftain not only offered David the land as a free gift but added oxen and implements with which to offer a burnt offering. David refused to accept the free gift and paid 600 shekels of gold for the ground and 50 shekels for the oxen. He built an altar to Jehovah on the rock where the angel had rested and offered burnt offerings and peace offerings and then dedicated the spot to Jehovah, for it was here he saw the angel of the Lord. The rock upon which the offering was made is considered the most holy spot in all Jerusalem and the rock is about the only remnant left of the original temple. Upon this rock in later centuries, the Turks have built one of their own sacred houses named The Mosque of Omar. (See cut.) This Mosque is lavishily decorated and a view of the rock within the interior of the Mosque we also present to our readers. The rock measures 40 by 50 feet and presents an oblong, uneven surface surrounded by a railing;

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MOSQUE OF OMAR BUILT OVER THE SACRED ROCK OF SOLOMON'S TEMPLE SITE.

it has been viewed by tens of millions of pilgrims of all lands and races. Apostle Orson Hyde, President Lorenzo Snow, his sister, Eliza R. Snow, and President George A. Smith, and in later years, President Anthon H Lund have all stood upon this sacred spot and viewed the stone, which stands as a memorial of mercies of God to David and to Solomon and which alone remained after the destruction of the great temple following the crucifixion of the Master.

We are presenting as our frontispiece a picture of Herod's Temple prepared by experts who have studied the Bible thoroughly and who had a picture made which as nearly as possible presents the original scheme of the Temple. Although the Temple was rebuilt after Solomon's death by Ezra and Nehemiah and later by Herod, the original plan was followed it is supposed by the builders; there were differences, it is true, but not essential ones. An immense retaining wall was first built around the

THE SACRED ROCK.

east, south and western sides of the hill. This retaining wall has also been largely destroyed, although there is one section of the mammoth structure still left, and it is against this ancient segment of the temple wall that the Jews have gathered periodically all down the centuries to wail and pray for the rebuilding of the sacred temple and city. This bit of wall is called, "The Wailing Place." The eastern gate was a magnificent gate opening on to a bridge which in Herod's day, as shown in our picture, was an arched passage or roadway over the valley between the temple and the Mt. of Olives.

The hilly space in the temple enclosure was divided in three terraces. The outer or lower terrace was a wide courtyard known as the Gentiles' Court, containing priests' quarters on west side with great shambles where the sacrificial animals were kept and slaughtered. The second terrace, perhaps fifty feet higher than the lower terrace, was known as the "Court of the Women," the

upper court or terrace being called "Court of the Priests," where only the various priests, singers, and temple officials were allowed to come. The first or lower court was where the lay members of the Jewish people together with their women and the general public assembled for the daily rituals and ceremonies attendant upon the offerings of the morning or evening sacrifices. The second terrace, approached through the Gate Beautiful which was a magnificent structure of gold-covered and richly carved lattice-work, contained enclosures where the priests themselves and the 3,000 singers, both male and female, all of them, by the way, necessarily belonging to the tribe of Levi, gathered and marched around in the performance of the magnificent daily service. Above this rose the sacred hill whereon was built the temple proper.

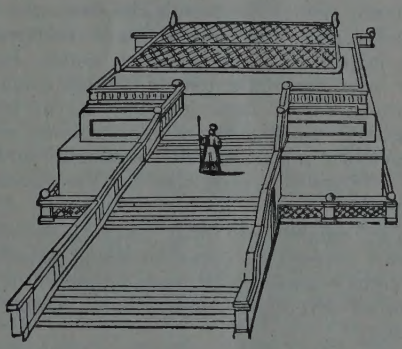
The temple itself, was only about 90 feet long and 30 feet wide, although Ezra's Temple contained many small chambers filled with altars around the three sides, two stories in height, leaving the upper stories free for the lattice windows which gave a dim light to the interior of the Holy Place and the "Holy of Holies." At the entrance of the Holy Place proper on each side were two richly ornamented pillars of bronze, with hanging wreaths of pomegranates in the same metal. These pillars stood about 35 feet high from base to top. The entrance was a wide and lofty folding door of cyprus wood, ornamented with carved figures of cherubim, palms and flowers all overlaid with gold. Within the entrance of the porch, one gazed upon the Holy Place, which was what might be called the outer room of the temple. The walls of this room, made of cedar and cyprus, were all covered or overlaid with gold. The room was thirty feet wide by sixty feet long, so it is said by students, although there is considerable difference of opinion regarding the size of the enclosures. On one side of the Holy Place in olden times stood ten golden tables which contained the ten loaves of shew-bread symbolic of the offering of the Ten Tribes of Israel with innumerable golden vessels used in the sanctuary. On the other side was a golden table containing a seven-branched golden candlestick; all of this furniture being most richly carved and embroidered with glittering golden palms and flowers and leaves. In the center stood the small golden altar of incense whereon the fire was never allowed to go out.

The Holy Place was entered only by the priests in service, while the Holy of Holies—which was the back or inner room--was visited but once a year by the High Priest himself who went in to offer prayer for the children of Israel. The veils which hung between these two rooms across partitions, were two; an outer veil of richly embroidered oriental fabric of purple and golden threads with the inner white linen veil. (Ex. Chapt. 26.) With-

in the Holy of Holies was the Ark of the Covenant which was brought from Kirjath-jearim by David after the wanderings in the wilderness. It was placed within the Holy of Holies by Solomon at the dedication of the temple. The Ark was made of olive wood covered with gold and was also most richly decorated with carvings of leaves and flowers, while upon it were two cherubims with great golden wings outstretched over the Ark and touching in the center. This Ark rested upon a standard and had two poles thrust in the rings on the sides by which it was carried in the wilderness by the Priests of Aaron. No one knows what became of the Ark at the first destruction of the temple by Nebuchadnezzar nor of its contents, which were the Tables of Stone, the Rod of Aaron that blossomed, the Pot of Manna and the Urim and Thummim.

This room, although built originally of wood, was overlaid with beaten gold, in its perfumed silence and exquisite glory, typified the mystic majesty of the God of Jacob and Solomon.

In front of the Porch of the Temple stood the prodigious brazen altar which it is said by some was built by Ezra over

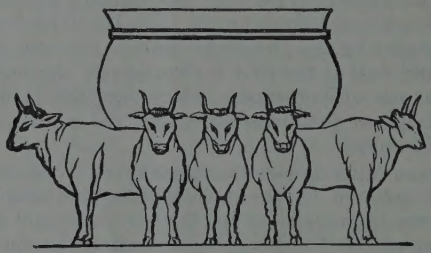


BRAZEN ALTAR AND APPROACH.

the sacred stone although others claim that the sacred stone was left in the Holy of Holies. On this altar, however, were offered the daily sacrifices, the priest going within the Holy Place to there obtain a coal from the fire which never died out on that altar of incense, with which to light the fires on the Altar of daily sacrifice.

On one side of this great altar stood the "Brazen Sea" about which no one knows and which the commentaries endeavor to

explain. The Saints understand it was their font of baptism, both for the living and the dead. This font held over sixteen thousand gallons of water, besides this there were ten lavers of bronze enriched with carvings of palm trees, lions and cherubim mounted on carved bronze wheels to move about within the Temple Courts.



MOULTEN SEA OR BAPTISMAL FONT.

When Herod rebuilt the temple, he made the temple walls, pillars, colonades, and pavements of the three terraces of lovely white marble instead of using stone or wood. He used beaten gold to cover the roofs of the temple and the colonades, also the gate lattice work was all done in richly carved golden flowers, palms and figures. So that the whole structure as recorded by Josephus "resembled a snow-covered mountain, and the light reflected from the gilded porch dazzled the spectator like the sun's own rays."

Solomon's Temple was forty years in building, although only seven years covered the period of actual construction. Herod occupied but eight years in actual work, although the complete decorations occupied seventy-two years more, lasting almost to its final destruction.

In this ancient temple daily sacrifices were offered; yet the upper altars, the sacrament and services indicated in Leviticus, and the veil of the temple itself, speak eloquently of more and higher symbolism than would appear to the uninitiated. When the sons of Aaron offer an offering in righteousness and when the glory of the Lord shall be upon Mount Zion in the Lord's House (Doc. and Cov. 84:31, 32), in this generation, then indeed will the Sun of Righteousness arise with healing in His wings.

Meanwhile the following account of the projected plan made a decade ago by Free Masons to rebuild the temple will interest our readers:

Washington Post, Sunday, May 30, 1909.

King Solomon's Temple, which was erected a thousand years before the birth of Christ, and destroyed by Titus in September, A. D. 70, may be rebuilt in Jerusalem with the aid of archaeological work done by the late R. S. Faulkner, and Mrs. Aaron Morley Wilcox. The latter has lived at the Arlington Hotel for 25 years.

Mrs. Wilcox, who has devoted her time to archaeological research and the study of economics, has just finished distributing 400 charts of Solomon's Temple. Copies of the Chart were given to the Masons of Washington, the Catholic University, George Washington University, and many bishops of various denominations. Besides these, Mrs. Wilcox sent a number of charts to New England, where the Masons have started a movement to re-erect the temple of "the father of all Masons," as Solomon is called.

The chart is most elaborate and satisfying in its detail. It represents the life work of Mr. Faulker, who died shortly after completing it. The foundation stones were tumbled down by Titus and his army, and for more than eighteen centuries there has been little, if anything, to suggest what was probably one of the most magnificent marble structures ever erected.

MADE EXHAUSTIVE RESEARCH

Early in life Mr. Faulkner became interested in the history of the wonderful temple, where the ark of the covenant, the brazen altar, Solomon's innumerable wives, and priceless jewels and ornaments were kept. No plan or drawing of the temple was in existence. Mr. Faulker read Scripture and archaeological works, picking up details. He also visited the Holy Land.

After years and years of study he had accumulated enough facts from passages in Scripture and old books and manuscripts to frame an idea as to the general appearance of its outer and inner walls, as well as the location of the arches, pillars, altars, and rooms of the various personages.

With this knowledge, Mr. Faulker began to prepare the chart, and after years of labor he placed it in the hands of an engraver in 1885. A short time later, however, Mr. Faulker died, leaving his life's work to his heirs. Hearing that Mrs. Wilcox was one of the foremost archaeologists in America, and had given considerable time to the study of early religious history, one of Mr. Faulkner's heirs sent her the original drawing made by him. Everywhere the chart has attracted genuine, widespread and

unabatable interest. Church people were no more enthusiastic over it than the members of the Masonic orders of the country, and Hebrews and Gentiles alike were eager to obtain copies of it.

MASONS INTERESTED IN IDEA

Recently Mrs. Wilcox observed that the Masons of Massachusetts, who hold sacred the memory of King Solomon, had inaugurated a movement to rebuild the temple. This movement was in accord with one started by the American Archaeological Society in Jerusalem, of which Mrs. Wilcox is a correspondent.

Several weeks ago Mrs. Wilcox received a letter from the teacher of a school in Jerusalem asking that interest in the rebuilding of Solomon's Temple be stimulated, and that funds be raised to begin the work. The teacher declared that one of the brass candlesticks which stood in the temple had been dredged from the Jordan River, and that slabs of marble from the structure had also been found. It is probable that if the temple is rebuilt by the Masons and church people of the world many of the stones and objects which ornamented the original structure will be placed in it, as archaeologist believe they will unearth many new treasures within the next few years.

Little Blue Flowers.

By Maud Baggarley.

Little blue flowers by the wayside,
Of turquoise or iris hue,
Gathered by baby fingers,
Memory enshrineth you!
When the earth held only beauty
And enchantment, you were part
Of the wondrous land of childhood,
And you still bloom in my heart.

When a garden flaunts your colors,
I am spellbound with its grace,
As when in an alien city
One beholds a kindred face!
And the olden, golden seeming
Of those joyous days of dreaming
Beckons, but my feet,
Bruised and weary, shall not find you,
Dear lost world so pure and sweet.

Jerusalem, the City of Cities.

A ROMANCE OF TODAY.

By Lula Greene Richards.

Jerusalem, January, 1918.

My Dear, Darling Grandmother:

At home in your own peaceful, quiet, comfortable residence in one of the most blessed and favored portions of "the land of the free and the home of the brave," our own America, how can you realize—how is it possible for you to even try to imagine the horrors of the devastating war which is sweeping the World?

Not that I have any desire to stir your gentle mind to even I write you briefly with hopeful cheer, although I must tell you must be in concerning us and to acquaint you somewhat with our present prospects, this being my first opportunity for doing so, I write you briefly with hopeful cheer although I must tell you of Uncle Simeon's brave death, of which you may not have heard. And this death even will doubtless seem in a sense a relief to you as it certainly, in a measure at least, removes the greatest obstacle that ever can be between your serene spirit and innocent happiness. And for your still further satisfaction I will tell you that although Uncle Simeon was an orthodox Jew he was not the hard, bad type you have supposed him to be. He was always nobly generous and exquisitely affectionate toward Aunt Martha. They unitedly assured me they have never seen a moment when they were not as tenderly careful of each other's feelings and comfort as they were the day she sacrificed everything else to become his wife. It is not strange when we see the whole circumstance that an ardent young man as he was should love so deeply a woman so divinely beautiful and exceptionally gifted as was my aunt. Nor that a man of such charming personality, such gigantic scholarly attainments and withal a soul so genuinely upright should have so completely won a maiden heart so guileless yet so highly appreciative as was hers. I hope, my blessed grandmother, that in the conviction of all this you will soon be exceedingly happy over again having your Christian child restored to you, although we all sorrow in the pitiful, violent death of Uncle Simeon. He saved my life and thereby lost his own.

Coupled with the personal matters, I may give you a passing glimpse of the taking of Jerusalem by the British soldiers.

To be sure you will have heard these glad tidings to the world long before this reaches you. But my reference to the event will be from a girl's point of view which you will appreciate if only because it is your little American girl that tells it.

First of all, General Allenby is the bravest and noblest of all men (except one other) that I have ever had the honor and pleasure of meeting away from my home land—the most humane, forgiving, tactful, merciful, and discreet. To me it is clear that this modern hero in the cause of right is helped by the same power with which Gideon and others were upheld anciently. Only think of Allenby's manly deliberation, his forbearance, keen-sightedness and wisdom in so managing his troops that Jerusalem, being entirely surrounded by them and cut off from communication with the outer world, was captured—*rescued* from the tyrannical Turks without his having to use a single military maneuver which might have brought into peril the hallowed buildings and approaches of the city. The great general and his men entered the sacred city in a calm and dignified manner, no part of the walls being thrown down, no vandalism allowed, not even one of the ancient gates was disturbed. Think how marvelous!

We had read and heard with singular fascination of the brilliant seven weeks' campaign conducted by General Allenby. You too have doubtless read much of it, I will detail but little.

On October 31, 1917, Beersheba was captured by the British; Gaza, on November 7; ten days later, November 17, Joppa was taken. It was on the 7th of December that General Allenby, still advancing, seized Hebron. A few hours later Bethlehem was left behind, and on the evening of the same day the City of Cities, Jerusalem, was entered and taken possession of by this wonderful general and his courageous soldiers without the firing of a single shot within the City or even in its outskirts. (I can imagine your younger grandsons clapping lustily when you read this account to them. And you are such a Bible student you will see each city I mention in your mind's eye as you read the name. Still you will be wondering what of your own American daughter and granddaughter, who were there, and I will tell you.)

Uncle Simeon's home is one of the few respectable places still to be found in Jerusalem. Uncle, Aunt and myself stood outside the door talking of the near approach of General Allenby and his men when word was brought us by a crier that they were entering the City. Aunt preferred to remain there on the threshold but Uncle and I hastened to a knoll a few yards from the house the better to witness what was taking place. Everybody seemed to be of the same mind we were, and the streets in our neighborhood were full of people of every nationality under heaven, I think.

I can never forget the vivid sensations I had at that time. Memories of historical events associated with the City of which I heard and read in my school days flashed through my mind like magic lantern views. For instance, I seemed to see how under

the reign of King Rehoboam who "feared not God," the Holy City was taken and pillaged by the King of Egypt. When King Amaziah reigned the city was taken by Jehosiah, King of Israel —that is of the revolted tribes—the Temple was robbed of its gold and silver and a great part of the city defenses were thrown down. At other times there were devout kings who sought to expurgate and rebuild the sacred city. The great Nebuchadnezzar came and besieged Jerusalem for three years, its walls were razed, its palaces given to fire, its people carried away to a heathen and hated land. But strongest and best of all the impressions which memory revived in my mind at that eventful moment was the fact that Jesus the Redeemer of the world who was indeed a Jew, had walked those streets in mortal life, and I recalled Israel's promise that after the Jews had been scattered in all parts of the earth, after having paid the awful penalty for the most grievous of all offenses, disloyalty to God, the crucifixion of His Son, they should again be gathered, rebuild and reinhabit *their* city of cities—Jerusalem. Could this seizure of the city by the British armies mean an opening of the way?

How much more significant of such a following was the masterly procedure of General Allenby than any war or seizure that had ever come to Jerusalem before.

What wonderfully magnificent order we beheld in the directing of the conquering officers and the actions of their subordinates!

Suddenly our attention was attracted to happenings near ourselves other than the marching and exploiting of those perfectly disciplined troops.

"Mazzebah! Mazzebah! Mazzebah!" wailed an aged and decrepit Israelite close by us who appeared to be trying to get through the crowd of people to some certain place.

"Poor soul! What does he mean?" I asked eagerly.

A lady traveler who seemed to be able to interpret all languages and to answer all questions politely answered mine, "Mazzebah, the word he cries, means The Stone of Help," she said. "He is trying to push his way to the special stones of worship, the Wailing Place not far away, where all orthodox Jews go in times of trouble to weep and supplicate."

I was about to ask another question when the dreadful tragedy occurred which cost my poor Uncle's life.

A formidable looking Turk whom I had noticed on several different occasions eyeing me with fierce and undisguised interest leaped from somewhere striking the wailing Jew with such force and in such a manner that he was knocked to the ground apparently in a dying condition, but his moaning "Mazzebah! Mazzebah!" still went on. Like a circle of lightning the Turk

flung one arm around me whirling me off my feet and when Uncle Simeon bravely interfered in my defense, the wretch struck him down in a way that later caused his death, but not instantly.

Then rushed to my rescue the "one other" I have mentioned, who is the bravest of all brave men (in my estimation). He shattered the Turk's arm that wielded the weapon and still the demon refused to release me until the noble English officer was forced to pierce him through with his sword and he dropped dead on the spot. As the Turk fell, my hero lifted me from his terrible grasp and placing Uncle Simeon and myself in the care of some of his soldiers he ordered them to conduct us immediately to our home.

As we left the scene I saw my brave preserver lift the injured and still wailing Jew from the ground, and afterward he told me that he sent an escort to conduct the aged devotee to the Wall he was calling for, where he expired with smiling, reverent lips pressed to a superscription on the base of his beloved Mazzebah. Was not all this very grand and splendid of my hero?

Aunt Martha is much like yourself, grandma, in the womanly and courageous way she meets misfortune. Uncle Simeon lingered between life and death for two weeks before he passed away, and his patient suffering and penitence I am convinced will atone for everything he could ever have been blamed for, even to the winning of Aunt Martha's heart so completely that she left you and grandpa and all that she loved beside for the sake of being with him.

You know how I shrank from the thought of leaving you all. But I am glad and thankful that I accepted the government appointment which resulted in my being brought here and that I was privileged to be with my dear Aunt Martha when Uncle Simeon was taken from her. She heroically acknowledges the over-ruling Hand in it all. And oh, my dearest grandma! when I, a feeble worker in the great cause being championed for humanity's uplift, a most humble searcher after some of the lost sheep, am permitted to return home, your own stray lamb, your daughter Martha, my dear aunt, is coming with me. She will write you, by and by, but cannot yet.

Sometime that "one other" who not only saved me from worse than death, but has ever since been exceedingly kind, doing all he could for our comfort and welfare, is coming to visit us in our own home with you. To father and mother I am writing the particulars of my special interests under another cover, but felt that just this belonged first of all to you, my sweet, lovely grandma.

Ever your own,

"Little Bird Girl Who is Afraid of Cats."

Apostrophe to Jerusalem.

The City with a cherished name—
A name in garlands drest
Adorned with ancient, sacred fame
As City of the blest.

Thy rulers once were mighty men—
Thy sons renown'd in war:
Thy smiles were sought and courted then
By people from afar.

A holy Temple, built as God
Directed it should be;
In which his glory shone abroad,
With heav'nly majesty;

Was great adornment to thy place,
And lustre to thy name;
With much of grandeur, wealth and grace,
To magnify thy fame.

The Lord was with thee then, and deigned,
In speech well understood,
Through prophets, by his wisdom trained,
To counsel for thy good.

Attracted by illustrious fame,
As by a ruling star,
To study wisdom, people came
From other climes afar.

Thine then, a chosen, favored land,
Was crowned with plenty's smile;
The mountains dropped down fatness, and
The hillsides, wine and oil.

And thou wert like a golden gem
Upon a nation's brow.
Jerusalem, Jerusalem,
Alas! what art thou now?

Degraded, and on every hand,
From wisdom all estranged;
Thy glory has departed! and
All, but thy name, is changed.

From God withdrawn—by him forsook—
To all intents depraved;
Beneath the Turkish iron yoke
Thou long hast been enslaved.

Divested of all heav'nly rites,
Thy crest has fallen low:
Around thy walls are squalid sights
Of beggary and woe.

Thy streets are narrow, filthy lanes,
Offensive to the breath;
Thy pools appear like sewer drains
That breed disease and death.

No Temple now, that God designed—
No church by him approved—
No prophet to reveal his mind,
By inspiration moved.

Where once a royal Banner spread,
The Crescent's waving now.
A sable wreath is on thy head,
And blood upon thy brow.

The curse of God thy changes wrought,
Thro' crimes the Jews have done,
When they his counsels set at nought,
And crucified his Son.

Since then has retribution's hand
Put forth its fearful skill
Upon thy structures and thy land,
A destiny to fill.

Thy children, Seed of Israel,
Of God's "Peculiar care,"
On whom the weight of judgment fell,
Are scattered everywhere.

* * * * * * *

Thy sun has not forever set—
God has a great design,
And will fulfil his purpose yet,
Concerning Palestine.

Th' appointed time will surely come;
According to his will,
For God, with "faithful Abraham,"
His cov'nants to fulfil.

Thyself redeemed from deep disgrace
Of filth and negligence;
These uncouth structures shall give place
To taste and elegance.

Thy walls shall be of precious stones—
Thy gates of richest pearl;
And on thy tow'ring battlements,
Shall sacred banners furl.

The Seed of Jacob then shall dwell
In bold security:
More than the former glory shall
Thy latter glory be.

ELIZA R. SNOW.

Jerusalem, Palestine, March 4, 1873.
—(*Woman's Exponent,* Salt Lake City, Utah, Jan. 15, 1874.)

A PRAYER FOR THE NATIONS.

Great God of the hosts of Israel,
Look down in much mercy I pray,
Relieve thou the war-ridden nations,
O, lead them back into thy way.

O, soften their hearts by the power
Of thy Holy Spirit divine,
Bring them back from the death traps of error,
By a Father's deep love that is thine.

Lead them back from the wild desolation;
From horrors of war set earth free;
Bid men turn back from following Satan,
And teach them to come unto thee.

O, soften their hearts by thy Spirit,
No more thy blest precepts to spurn;
That celestial joys they may inherit;
When to heaven and thee they return.

ANNIE G. LAURITZEN.

Child-Welfare Problems.

TEACHING CHILDREN TO BE OBEDIENT TO THE RULES OF THE UNITED STATES FOOD ADMINISTRATION.

By Lucy Wright Snow.

The first step necessary for correct guidance of children in this important subject is to know and be able to live up to the 12th Article of our faith, viz., "We believe in being subject to kings, presidents, rulers and magistrates, and in obeying, honoring and sustaining the law." Latter-day Saints are fully aware of the importance of conformity to law for we know that every blessing that we receive on this earth is predicated on laws that were established in the heavens before the earth was formed (Doc. and Cov. 130:20, 21). If parents would be successful in teaching obedience to the laws of our Government, they must obey those laws themselves. It is, therefore, important that parents, especially mothers, acquaint themselves with the requirements of the United States Food Administration, for at the present time, this is a vital question that needs the support of every American citizen. Our supply of flour, fats, meat and sugar are already alarmingly short for supplying the people of the world, and they are looking to us to come to their rescue by supplying them with food.

Every man, woman and child should be making an effort to produce and to save in order that we may be successful in the herculean task of feeding the world.

We do not need to starve our own people, nor eat less than is necessary for good health and full strength, but we do need to substitute other foods for the things we are short of, and the time has come to put aside all selfishness—the time has come for sacrifice.

What benefits will my child derive by conformity to the rules and regulations of our Government concerning conservation of food?

First, he will learn obedience, the first law of heaven, one of the most difficult to teach to the child and yet the most important, the one which Christ taught unceasingly during his entire ministry. A child feels happy in the knowledge that mother and father are obedient and that they are doing the same things for Uncle Sam that they are teaching him to do. There is something interesting to him in a wheatless or meatless day when he observes that the parents have regard to the request of

our United States Food Administration, concerning the observance of such days. If he sees mother living strictly to her pledges, he will unconsciously begin to attach some importance to the causes and will begin to investigate these causes, thereby learning loyalty and obedience as well as a store of useful information in his efforts. Children delight in doing the thing that mother and father are doing, and parents should furnish as many opportunities for co-operation with their children as possible, for it develops a child's reasoning power and causes him to feel a personal responsibility in reaching the same goal as mother and father have reached. A child's highest ideal is usually his parents, and it is well if parents prove themselves worthy. Cheerful observance of the rules and regulations of our Food Commissioners will promote patriotism and unity in the home. Children like routine work and repetition and will enjoy the novelty of remembering meatless, wheatless and sugarless days if the subject is tactfully suggested and brought uncomplainingly into effect by the parents.

Second. Our children will learn sacrifice, the predominating virtue of our dear Savior and the one that always brings a blessing and brings us nearer to God. Many children fail to learn the principle of sacrifice because their parents have plenty and have not the strength or wisdom to deny their children some of their wants. In fact, the whole of prosperous America is suffering more or less from this cause, and we have but to follow Book of Mormon history, and all the worlds' history, to find what comes to people who become too prosperous, for throughout the ages they have become lifted up in the pride of their hearts and forgotten that God is the Giver of all. Teach the child, then, to make a sacrifice for we can never be like the Savior till we have learned the principle of sacrifice, and we can never gain our salvation till we learn to be like the Savior; in other words, learn the laws of God (which are the laws of our universe) and how to obey them.

Third. Out of obedience comes order, and so our children will learn order and system. There is a fascination in having certain things on certain days. A child likes to feel sure of more delicious Johnny cake, and many an enthusiastic yell has already gone forth in "Wednesday for Johnny cake and corn syrup" even though he might be cheated out of it during the intervening days.

Fourth. Our children will learn something of fasting by being deprived occasionally of bread with the underlying thought kept before them that some one needs it worse than they do. Great care should be taken, however, that in these deprivations the child shall receive sufficient wholesome nourishment by wholesome substitutes. Our Government does not intend that our children be the

least bit under-nourished; quite the contrary—advices are that children shall have wholesome milk, butter and proper amount of fats and sugar, but it is the problem of the mothers to produce and prepare proper substitutes for the things that we are called upon to sacrifice to those who are more in need than we are at the present time, and the child will learn to appreciate his food by an occasional pang of hunger for bread. He will learn how to be sincere when called to ask the blessing at table, thanking God for the food provided.

There is a condition to be met, and fathers, mothers and children of prosperous America are the ones to meet it. Are we ready? Are we equipped for teaching our children how to meet the condition? Do we know that this is our glorious opportunity to teach our children obedience? It is easy for the wise father by his example and suggestion to teach the children to love a good mother and for the mother to teach them to love and respect father, and it is easy if father and mother are loyal to themselves, to the Government and to their God to teach their children to be so. It becomes a sort of co-operative unit that all will enjoy and that will bring about the reward of effort.

Fifth. Our children can learn honesty. They will observe mother closer than she is aware, to find out if she is strictly honest to her pledge of conservation, and finding her strictly honest and true to her word, they will be stimulated to honest dealings themselves. The manner in which mother observes these things will show her child just how honest she is, so remember, mothers, we're "on our honor." The present needs of our Country are affording us numberless opportunities to teach the principles of truth to our children that would not otherwise have come to us in a way to teach them so effectively. Besides all of these things the child will learn economy, care, sympathy, brotherly love, general knowledge, in fact he will learn the gospel of Christ and how to live it.

Home Entertainments.

A BLUE MONDAY SHOWER

FOR THE SUMMER BRIDE

The room was decorated with blue and white flowers, and a clothesline was stretched from which the gifts, wrapped in blue or white tissue paper, were suspended. The invitation bore the following verse:

As usual, Monday's washday,
And be it wet or fine,
Please bring a gift for (girl's name)
To hang upon the line.

The gifts included clothesline, clothespegs, basket, clothespin bag, soap, box of bluing, wash aprons, etc.

The guests were provided with correspondence cards and pencils, and each wrote a set of "Wise Washing Wrinkles." These were later bound in a white oilcloth cover and given to the prospective bride.

At a "Hoover" Luncheon shower, each guest contributed one article for the menu, its recipe, and the kitchen utensil in which it was cooked.

Other suggestions are: bag, sweet and sour, garden, house plant, book, paper, pen, sachet, apron, stationery, rose or other flower showers.

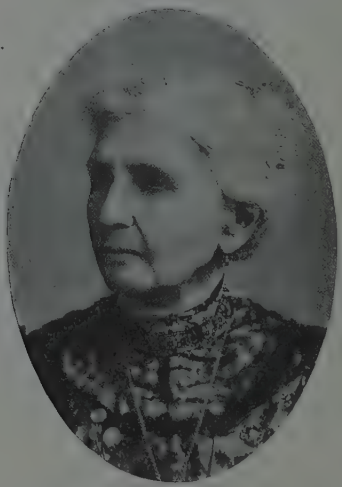
GAMES.—AN AGE CONTEST

What age does a prospective lover need? (Courage.)
What does he look forward to? (Marriage.)
What will they take on their honeymoon? (Baggage.)
What is used on their love letters, (Postage.)
What age is his intellect. (Average.)
What should he pay the bride? (Homage.)
What age will ornament the bride? (Plumage.)
Where will they live? (Village.)
Where keep their auto? (Garage.)
What age will they eventually reach? (Dotage.)

Clarissa Smith Williams.

Our Wheat.

The Relief Society has turned over to the United States government over two hundred thousand bushels of wheat. Grain that was gleaned in aprons, bought with the difficult dimes and nickels of the faithful sisters, stored in their own or hired gran-



PRESIDENT EMMELINE B. WELLS.

aries for nearly half a century against a time of famine. The mission of "saving grain" was committed to the women of the Relief Society, through our honored President Emmeline B. Wells, in September, 1875, by President Brigham Young. She has lived to see the prophecy and mission fulfilled in a most remarkable degree. The whole nation—nay, the allied nations, the cause of Liberty itself—stands indebted to the women of this Church for this noble and generous deed. That we shall be repaid in money for our gift does not lessen the obligation nor invalidate our

claim upon a nation's gratitude. Yet, how glad, how proud we are to perform this service for our suffering and glorious Cause. Our hearts and prayers go with the gift which we have laid upon the altar of our country.

RELIEF SOCIETY WHEAT FIELD, MOULTON, IDAHO.

We add here a report of the eloquent tribute paid to our Society in Congress by Representative Welling:

Congressman M. H. Welling's speech before the House of Representatives, June 7, 1918:

"Mr. Chairman, the House has frequently during the progress of the war paused for a moment in its regular business to express its appreciation of some incident which has distinguished a community in its contribution to our war work. I ask the indulgence of the House this morning to refer briefly to such an event.

"My State is known as the home of the 'Mormon' people. In a former generation it was the popular thing here and elsewhere to speak in terms of condemnation of their religion, as well as to question their patriotism and their loyalty to our country.

"However much men may have disagreed in the past about these questions, I think it will be conceded that no man has yet successfully challenged the broad statesmanship and breadth of vision of Brigham Young, one of the great leaders of these people.

"This dauntless pioneer led into a trackless desert the men

and women who, under his direction, laid securely the foundation of a great State. I rise this morning to speak of one very inconspicuous and minor evidence of this leadership. Brigham Young fostered and encouraged as one of the auxiliary organizations of the Church the Woman's Relief Society. With the main purpose of that great organization—its charitable and educational work—I am not now concerned. These women were advised as one of their minor activities to store wheat, and it is of this rather unusual activity I wish to speak.

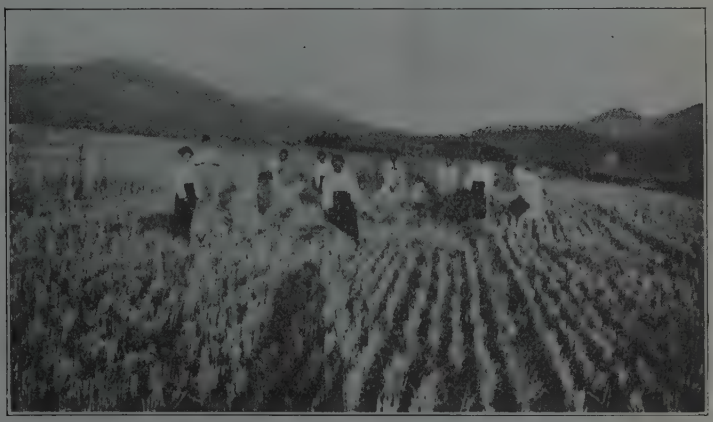
"In the early days of Utah's history and in the humble beginning of the Relief Society, these women gleaned the harvest fields in order that no precious head of grain should be lost. Wheat was so precious to the pioneers that it was used as a medium of exchange. It was the standard of value by which other commodities were measured. They had little or no other currency. My own mother has related to me more than once her association with and cheerful participation in this work of gleaning the precious yellow grain.

RELIEF SOCIETY WHEAT FIELD, MOULTON, IDAHO.

"Later on, by purchase and donation, these women added more rapidly to their store of wheat. As the stock grew it was moved from the small wooden granaries belonging to the local Relief Society organizations to great steel and cement elevators constructed for that purpose and controlled by the women themselves. From the beginning these women were taught that the time would come when every available pound of wheat would be needed to conserve the Nation's life and prevent famine and starv-

ation. It has remained a strongly intrenched tradition with the women of this organization, and they believe it to be true today.

"This spring, in April, there were in the elevators belonging to the 'Mormon' women of Utah and other adjacent Western States 205,518 bushels of first-class milling wheat. Last month these devoted women felt that the time had come for them to use their precious savings of more than sixty years. Through the Presidency of the 'Mormon' Church every pound of this wheat was tendered to and accepted by the United States Food Administration for the use of the starving women and children among our Allies, and for the use of our soldiers and sailors in the Army and Navy of the United States. (Applause.)



RELIEF SOCIETY WHEAT FIELD, MOULTON, IDAHO.

"This 12,331,080 pounds of wheat so tendered to the cause of human liberty will not win the war, but it will save the lives of thousands who suffer for lack of bread to eat.

"These women have with solemn pride given their sons to fight for the freedom of mankind. They now turn over to the uses of humanity these precious savings of more than a generation to bind up the broken hearted and bring back life to the helpless victims of this pitiless strife. (Applause.)"

Patriotic Labors.

It may be interesting to add here that our members—we number 50,598—paid out this year (in addition to the $53,883 which we gave for charity) over $21,000 for wheat, over $13,000 in the Penny Temple Fund, and for patriotic purposes entirely,

we purchased as ward societies, not as individuals, $24,685 of Liberty Bonds, while 14,078 memberships were taken out in the Red Cross. Moreover, ward societies canned 42,650 quarts of fruits ad jellies, dried 19,375 pounds of fruit and 21,097 pounds of vegetables. While as individuals, we canned 3,264,804 quarts of fruits and jellies with an added 200,000 pounds of dried vegetables to our credit as individual members. Moreover, 49,569 articles were made for the Red Cross and 44,643 articles were made and made over, including quilts, for charitable distribution. This totals over one hundred thousand dollars collected and spent by our Society during 1917, beside all the other conservation and charitable labors. And when we recall the remarkable fact that not one cent is paid to anybody to collect or disburse these funds the loving labors of this great society appear in a truly humane and heavenly light.

Suffrage.

The question of universal suffrage which is now before the Senate involves the passing of what is known as the Susan B. Anthony Amendment" to the Constitution. The word "male" citizens in the Constitution defines and restricts the privileges, civic rights and responsibilities to men only. Before the Civil war the qualifying word "white" male citizens prevented black men from voting or holding office. Abraham Lincoln and the Northern Republican party struck that qualifying word out through what is known as the fifteenth amendment. States may grant the franchise to women now, and many have done so; but the women everywhere want another amendment which shall strike out the word "male" from the Constitution, making citizenship apply to women as well as to men. The present House of Representatives have long ago consented to the amendment, but it hangs fire in the Senate. The great objection raised by its opponents is the so-called menace of the negro woman's vote in the South. It is difficult to see the human logic of such an objection; moreover, the negro woman's vote can be held in the same check that is now exercised over the negro man's vote through educational and property qualifications. As a matter of fact, no one today can vote on school questions unless he or she is a property holder; while property and educational qualifications held for years after this nation was established.

We appeal to our sisters everywhere to send in letters and petitions to their United States Senators, especially outside this State, as Congressmen are anxious to please the voters, and they listen carefully to enfranchised women. We are happy to say that Senator Reed Smoot has always been a champion of women's rights, and although Senator King's attitude has been quite

opposed to this amendment, we are given now to understand he has decided to vote for the amendment; we hope our delegations from all the states where live our women voters will understand our wishes and help us in this vital issue.

Universal Prohibition.

Another vital issue that concerns all our women is the question of prohibition, which is also just now before Congress. The Relief Society has just contributed over two hundred thousand bushels of wheat, which represents the gleanings and savings of years, to help feed the nations in this sore time of trial. But when Hon. William J. Bryan—whose devotion to prohibition is international in scope and significance—assures us that over 70,000 bushels of grain were sent over seas last year for liquor-making, and that if the grain now used in making liquor were used in making bread, it would amount to over five million loaves of bread every day, we pause to ask ourselves and Congress why this apparent injustice to little children and delicate women? Men answer us that Congressmen are held back by wealthy and powerful liquor interests and votes count for more than lives. We hesitate to believe this. But we do urge our voting women everywhere to send letters, telegrams and petitions to our Congressmen and Senators in every state where Relief Society members reside. Let them make no mistake as to "Mormon" women's attitude on Equal Suffrage and National Prohibition. More! Let us petition high heaven to assist us and our representatives in Congress to stand for right and justice, for sobriety and sanity. God be with those who seek righteousness and truth.

Dry Federation Statistics.

In beer here the kaiser finds his best ally. It daily wastes enough in grain alone to give a loaf of bread to each of 5,000,000 persons. Is that war economy?

Victory is more important than any business, especially a non-essential business.

Germany has placed a ban on barley for beer during the war. That practically closes the breweries. Sometimes the enemy shows real sense.

The natural evolution of a tun is a Hun.

Halt the brewer and stop the war!

A sweet pill yet a bitter—liquor licks 64,000,000 pounds of sugar from Uncle Sam's platter every year. That's why you count the sugar lumps now.

Two ounces is the war limit in bread. Why brew grain and waste it? Why not bake it?

Almost 2,000,000 gallons of beer drunk here every year. Didja ever hear a brewer these days say, "Save beer?"

In 1914 the price of barley in this land was little more than 54 cents a bushel. Two years later it was more than 88 cents, and the crop was scant. Yet the brewers used many million bushels to make beer, which was good news to the kaiser.

Uncle Sam as yet hasn't placed brewery workers in the same bed with bartenders. But the signs are good.

The National Revenue from beer is ninety-one million dollars per year and for all liquors was two hundred eighty-four million last year.

While our boys are fighting in France to protect us from the Huns, shall we refuse them food and supplies in order to support this business?

Three years ago eighty-eight (88) Pennsylvania brewers were indicted for putting up a slush fund of over one million dollars for election corruption—the election of a United States Senator and a legislature opposed to local option. Each one, upon being called for a hearing, stated or read from a memorandum, "I refuse to testify for fear my testimony might incriminate me."

Lloyd-George said three years ago: "We are fighting three enemies, Germany, Austria and Drink, and the greatest of these is Drink!" If his advice had been heeded then, the war would now be won.

Washington, D. C., went dry November 1st last. The next three months there were 2,500 fewer arrests for all causes than before—at the rate of 10,000 less per year.

The annual retail drink bill of the United States before the war was two billion four hundred million dollars.

This would take up our first Liberty Loan, and in addition pay the entire cost of the Panama Canal. It equals our normal annual exports.

The great prosperity of the country in 1916 was due to our exports being three billion dollars in excess of our imports.

National Prohibition would give us four-fifths of this prosperity when the world is at peace, by diverting the money, previously wasted, to the purchase of necessities and refinements and for the expansion of business which gives more employment to labor.

This waste of money now makes the financing of the war vastly more difficult.

The country's annual fire loss is about two hundred and fifty million, but the direct cost of liquor is nearly ten times as great and the indirect cost is beyond computation.

Home Economics Department.

Janette A. Hyde.

May we urge the women of our Church to make special preparation for the salting and drying of food for the coming winter? However much we may have done last year, we still need to prepare for the exigencies of this coming season. To meet the great demands of the hour it needs be that we conserve, preserve and care for every ounce of food which may come within our reach. By consulting the June, July, August and September numbers of last year's *Magazine,* you will find many valuable hints on the putting up of fruits by way of preserving, canning, salting and drying. We are presenting methods which have been tried out by the government in the salting process and feel sure they will be very valuable, to those who may wish to use this method of preserving vegetables.

We also recommend the putting up of eggs, now that eggs are more plentiful than they will be later in the season, when the cold weather comes on. If we are well supplied with eggs in the home we can then dispose of our laying hens to the market, or by canning them in fruit jars with the pressure cooker, thus releasing many pounds of meat, and food which would otherwise be consumed by large numbers of chickens may be held over for winter use.

We also call the attention of the sisters to the necessity of using milk in cooking as well as the by-products made. Use the different kinds of cheese, especially do we emphasize the use of cottage cheese. Its food value, in taking the place of meat in the diet, is unquestionable.

We ask, too, that the sisters who have charge of the Home Economics Department in the Relief Society make a special effort to ascertain the amount of fruits and vegetables cared for, as a Society and as individuals, and that they hand in a report, as we are very anxious to compile a report of our activities at the close of this year. We draw your attention to the fact now, that nothing may escape your observation.

PRESERVATION OF VEGETABLES BY FERMENTATION AND SALTING.

General Rules—Good materials must be selected. All containers and utensils *must be scalded.* Clean and blanch food stuffs. Store in a cool place and keep surface well covered.

Brining—Materials: Green tomatoes, cucumbers, cauliflower, peas, string beans, corn on cob, green peppers, brussels sprouts, pears and quince to be spiced and sweetened later.

Solution: 20%=2 lbs. salt to 1 gal. water.

Method: Place in container, cover with brine, using half as much brine as there is space in container. Cover with a cloth, place a plate and weight on top and an outside cover. Store in a cool place.

Dry Salting—No Fermentation—Materials: All greens, string beans, corn, etc., may be a little older.

Amount: 1 lb. salt to 4 lbs. food.

Method: Alternate layers salt and material; the last layer to be salt. Cover with cloth, board, weight. If after 24 hours enough brine has not been formed to cover vegetables, pour over a brine of 1 lb. salt to 2 quarts water.

Fermentation—Dry Salt—Amount: ¼ lb. salt to 10 lbs. vegetables.

Material: All greens, string beans and corn. The vegetables may be a little older.

Method: Pack in alternate layers and proceed as before. Keep in a warm place until all bubbling ceases. Test by tapping side of barrel; if no bubbles arise, fermentation is complete.

Protection from Mold—In preservation of materials with dry salt there is danger of a scum or mold forming on the surface. To prevent this, pour cottonseed oil to one quarter of an inch thick over the surface. Another method is to use melted paraffn. A disadvantage is that should any gas form below the surface, the seal will be broken. Care must be used, therefore, not to cover until fermentation has ceased.

COMMUNITY KITCHEN SPONGE CAKE.

4 eggs	⅞ C. sugar
½ C. wheat flour	½ ts. salt
½ C. cornstarch	1 ts. baking powder
1½ tbsp. lemon juice	¼ C. water
Grated rind of ½ lemon	(Reserve 2 tabsp. sugar)

Beat egg yolks and sugar until thick and light colored. Add part of the moisture and continue beating. Fold in flour and baking powder and add remainder of moisture. Beat whites until they can be inverted and fold in two tablespoons full of sugar. Combine mixture "caressing mixture as though it were a baby." Put in oiled pan with oiled paper in bottom part. Put in slow oven and increase heat gradually. Bake in loaf pan about 35 to 45 minutes.

STUFFED PRUNE DAINTIES.

Take stewed prunes, remove stones and fill cavity with the following mixture:

½ c. peanut butter
¼ c. pulverized sugar, and serve, or
2 tb. chopped nuts
2 tb. chopped raisins.

Fill cavity, roll in pulverized sugar and serve as sweet meats, or place on lettuce leaf garnishing with mayonnaise cream dressing and serve as salad with crackers.

PEANUT BUTTER SAUSAGE

½ c. bread crumbs.
1 ts. grated onion.
½ ts. sage
Dash of paprika

Mix with 1 cup peanut butter. Mold in the shape of a sausage and fry.

These are splendid food substitutes to use during the hot weather.

Peanut-Butter Sausage.

¼ cup bread crumbs.
1 cup peanut butter.
½ teaspoon sage.
¾ cup cooked rice.
1 egg.

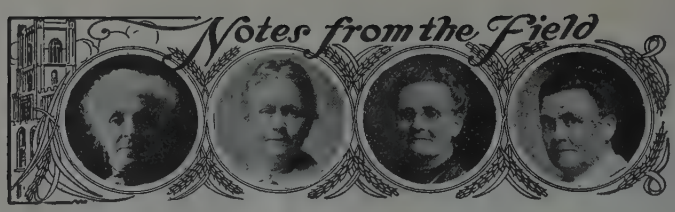
Flavor with salt and pepper. Mold in little sausage rolls and fry in deep fat.

Peanut-Butter Dainties.

1 cup raisins.
¼ cup sugar.
½ cup peanut butter.
3 tb. chopped nuts.
Pinch of salt.

Remove stones from steamed or stewed dates, filling the cavities with the mixture. Serve on lettuce leaf; cover with mayannaise dressing; or if used as a confection, roll the dates in pulverized sugar and serve as dainties.

This department wishes to be helpful to the women of our Church, and any questions which you wish to ask, we will be very glad to answer. Let the motto of the Relief Society women be "Frugality, Conservation, Preservation and Thrift."



Amy Brown Lyman, General Secretary.

Stake Conferences.

An innovation was made in the stake conference program for this year in the introduction of a meeting for stake officers and stake board members only. This arrangement has proved to be fairly satisfactory. It has given the visiting member of the General Board an opportunity to talk over the stake problems with the stake officers and stake board members and thus to learn of the details of the local work. It has also given the stake officers an opportunity to ask questions with regard to the general plans and policies of the organization. Each stake has many individual problems due to local conditions and the best opportunity for consideration of these problems is at the officers' meeting for stake officers and stake board members.

Excellent reports of the work done in the various stakes are being brought in by General Board members who are visiting stake conferences. It seems there has never been a time when the stake officers have been so anxious to have all their work up to standard and so able to accomplish their desires. They are working and planning early and late and are being loyally supported by ward officers and members, and through their unity and loyalty, phenomenal results are being obtained.

Relief Society Teachers.

In South Sanpete stake the teachers are especially appreciated for their service. It is said they are more generally beloved than any other Relief Society or community workers. In Douglas, Arizona, the teachers' work is considered the most interesting and attractive work in the society.

REORGANIZATIONS.

Nebo Stake.

On May 25, 1918, Nebo Stake Relief Society was reorganized. Mrs. Eliza J. Dixon, who has served as president of the Relief Society in this stake since the stake was organized seven-

teen years ago, was released on account of ill health and Mrs. Hepsy Sperry Lewis was chosen to fill the vacancy. Mrs. Dixon has been faithful and devoted to the Relief Society cause, giving it her loyal support at all times. Her charming personality and kindly nature have won her a host of friends, not only among the stake and local officers and members, but also among the general officers.

Rigby Stake.

Mrs. Ann T. Walker resigned from her position as president of the Relief Society of the Rigby stake on June 2, 1918. Mrs. Walker has been true and faithful in the performance of her duties, and has put forth her best efforts at all times for the advancement of Relief Society work. Mrs. Elizabeth J. Hart, who served as 1st Counselor to Mrs. Walker, was chosen as the new president.

Maricopa Stake.

One of the first stakes to send in the Annual Dues for 1918 was the Maricopa stake, with a record of 100 per cent from all the wards except the Papago Indian ward.

The Papago ward has an enrollment of thirty-one. These Indian members like those meetings best at which food demonstrations are held and refreshments served, but as this feature is rather expensive, the stake officers are thinking of outlining some special other work which will be adapted to them.

Three new wards have been organized in this stake since the beginning of the year.

At the stake officers' meetings, held once a month, the time is spent in discussing stake and ward problems and in the presentation of lessons. At the ward officers' meeting, reports are heard from the ward presidents and at least two lessons for the following month are given.

Panguitch Stake.

In the Panguitch stake, the Relief Society stake visitors accompany the home missionaries in visiting wards.

St. George Stake.

In Pine Valley ward the entire membership subscribe to the *Magazine*. There are eleven members and eleven copies of the *Magazine* are taken.

Summit Stake.

In the Third Liberty Loan, each of the sixteen wards in the Summit Stake Relief Society purchased a $50 bond.

California Mission.

Oakland. In the recent Red Cross parade held at Oakland, California, the Relief Society float took the second prize. There were 192 floats in all. (See illustration.)

PRIZE FLORAL FLOAT OF RELIEF SOCIETY AT OAKLAND.

Gridley. In Gridley, California, we have two very energetic and prosperous branches of the Relief Society. Mrs. Lydia J. Brown is president of the Gridley branch, which has a membership of 52, and Mrs. Harriet Little is president of the Liberty branch, with a membership of 26. These branches take up all of the regular activities of the Relief Society.

NATIONAL CONFERENCE OF SOCIAL WORK.

The National Conference of Social Work convened in Kansas City from May 15 to 22, 1918, with 2,000 delegates in attendance. Utah was represented by Elder Stephen L. Richards and wife, of the Social Advisory Committee of the Church; Mrs. Amy B. Lyman, Miss Beth Bradford and Miss Cora Kasius, of the Relief Society; Miss Kate Williams, Miss Claire Smith, Charity Organization Society; Miss Mae Hawley, representing the Home Service Department of the Red Cross; Mrs. A. H. S. Bird, Catholic

Woman's League; Superintendent Edwin S. Hinckley, and wife from the State Industrial School, Ogden.

The National Conference of School Work was organized in 1874 and has held annual meetings since that time. It was organized for the purpose of considering problems and methods of practical human improvement and to give assistance to agencies and institutions working along these lines. It began its existence as a part of the Social Science Association. The conference now consists of seven permanent divisions devoted to the following subjects: Children; Delinquents and Correction; Health; Public Agencies and Institutions; The Family; Industrial and Economic Problems; and The Local Community. In addition to these there were three other divisions during the 1918 conference: Mental Hygiene; Organization of Social Forces; Social Problems of the War and Reconstruction.

The war spirit pervaded all the sessions of the conference and there was a keen realization that the war situation is not only emphasizing, and enlarging all of the old social problems, but is creating new ones.

Reports of the very satisfactory results of the methods adopted by the Government for the welfare of the soldier and the splendid hygienic conditions prevailing at contonments convinced social workers that many of these wholesale methods should be adopted in civilian life.

Among the speakers were many prominent men and women including the foremost social workers of the country, college professors and experts on industrial and economic problems. Probably the most popular among these were Henry P. Davidson, Chairman of the War Council and Director General of the American Red Cross, and S. K. Ratcliffe, correspondent of the London *Daily News*. Women were well represented on the program. Among the women speakers were Miss Jane Addams, founder of Hull House, Chicago; Miss Julia Lathrop, Chief of the Federal Children's Bureau, Washington, D. C.; Mrs. Florence Kelley, Secretary of the National Consumers' League, New York City; Miss Mary E. Richmond, Director of the Charity Organization Department of the Russell Sage Foundation and author of "Social Diagnosis," and Miss Gertrude Vaile, Chairman of the Division on "The Family," also Director of the Civilian Relief in the Mountain States Division of the Red Cross.

Mr. S. K. Ratcliffe, correspondent of the London *Daily News* in referring to the war said that we shall have real victories only when we triumph in the war and when we secure fuller and more democratic justice at home. "Not money but the life that a community provides is its real wealth."

Miss Addams stated that human need and human inter-

dependence of nations in this war will create a new internationalism. A number of the nations have been growing closer together ever since the beginning of the war because of their common interest in the food problem. The result of this will be new international relations that will have much to do with an international program for world improvement.

Miss Addams appealed to the women of America not to be slackers in the war but to do their part by conserving food, backing health movements and working for the moral betterment of communities. She outlined the way in which women can help by farming, gardening, and economizing in the use of fats, meat and sugar. That the food conservation campaign is taking effect is shown by the fact that collectors of garbage report finding 30% less fat in the cans than before the war and complaints have been made by those who utilize garbage fat as material for soap. Miss Addams said that we should be ashamed of those who can't learn to do such a simple thing as to eat cornmeal and potatoes instead of wheat.

In discussing the protection of women and children while the men are at war, Jane Addams suggested that the spinsters and older women be called to work in the munition factories and other war industries, leaving the mothers at home to care for the children.

Mrs. Julia C. Lathrop said that the babies must be saved if the American race is to be continued and the mothers and children must be given the fullest protection of law and society to make up for the fearful ravages of war. Miss Lathrop has charge of the Government's campaign to save 100,000 of the 300,000 babies which die each year from neglect and ignorance of mothers and their physicians. She stated that the natural function of child-bearing causes more deaths among women between fifteen and forty-four years than any disease except tuberculosis. The typhoid death rate has been cut in two but the death rate for causes incident to maternity do not show a perceptible decrease. She feels that this is the result of neglect. The condition can be overcome only by the education of parents, by prenatal care and proper confinement care.

Infant mortality is closely related to women in industry, according to opinions of trained investigators. It is the belief that mothers should be kept in the homes as far as possible to take care of their own children rather than to place them in nurseries and go to work. You cannot save babies if you cannot give mothers advantage.

Judge Samuel Lindsey explained some of the causes of delays in the families of soldiers receiving allotments and government allowances. He stated that at the present time there are 27,000

papers in suspense because they are incomplete; that there have been 200,000 changes in allotments; that 12,000 checks have come back with the wrong address. As an example of some of the causes for mixup in names, Judge Lindsey stated that there are 100,000 Smiths, 15,000 William Smiths, and 500 Mary Smiths. The War Risk Insurance Bureau is at present occupying six buildings. According to a new plan, the United States will be divided into fourteen districts, each district having a superintendent and a group of field investigators who will be in direct charge of the War Risk Insurance work in the district.

Miss Florence Kelley of New York decried the employment of women as street car conductors, elevator pilots and other kinds of work calling for heavy exertion and late hours. "The corporations *hire these women,*" she said, *"dress them in uniforms, pay them less than they earn and fool the public into thinking the whole thing is patriotic."*

"A strong contented army—one which feels it is fighting for an appreciative people—is a necessity to the winning of the war," said Mrs. Leonard Wood, wife of Major General Wood. "The people at home must unite to create this spirit. The men at the front should not be worried about conditions at home. Medical men declare that worry over bad family news or lack of news makes a man susceptible to shell shock."

The International Association for Policewomen had a very interesting session. It seemed to be the feeling that there is a nation-wide movement to put women in numbers upon the police forces of every city in the United States. "These women will need no uniforms and no clubs," declared one of their members.

The appointment of fifteen policewomen in St. Louis was reported.

Much interest was manifested in efforts of the Division on Industrial and Economic Problems to draw up a program of reforms suitable for adoption by this country after the war and representing the views of social workers. The following topics formed a basis for some of the discussions:

Federal legislation for—

1. Regulating the hours of labor for men, women and children throughout the nation.
2. Guaranteeing a national minimum wage for all workers.
3. Providing for federal insurance against both illness and unemployment.
4. Securing federal pensions for old age, the handicapped, and destitute mothers—probably all in connection with a federal insurance scheme.
5. Taxing wealth for the social purpose of greater economic

equality, especially through taxes on incomes, inheritances and land.

From the Department on Health, the following points were emphasized:

The war will teach the human race the value of sanitary regulations and public health measures.

It was the general opinion that the Government should be as interested in the health of the nation as it is in the conservation of food and the control of transportation. The question of tuberculosis is a serious one. Instead of the efforts to combat it being divided up between different societies all over the country and occasional private charities, the Government should enter into the field. The fact that thousands of our soldiers are being rejected at the camps and cantonments because of tuberculosis emphasizes the seriousness of the situation.

Malnutrition among school children exists to the extent of 15 per cent of the entire school population. Mothers should take notice of this.

The nurse situation is considered to be very serious. The country is rapidly being stripped of trained nurses and when the United States has several million men in Europe, the demand for nurses will be multiplied many times. Many of our young women should look forward to being trained so that they may replace at our hospitals the nurses who go abroad.

The task of the women of the country was set forth as twofold; first, to help create public opinion for a single standard of morals, requiring that men live up to the same rules for purity of life that they demand of women; second, to find out what the government's social hygiene program is and co-operate with it.

In the discussion on Training Camp Activities, the hope was expressed that the Government will see the necessity of placing all women who work in or near camps under the supervision of women vested with military authority. This will be a protection to women and girls working in laundries, offices, the amusement zone, the telephone exchange, etc. More than 1,000,000 English women and girls are thus protected.

A national program for the completion of the great anti-alcohol crusade was suggested.

In the department on the Family it was emphasized that haphazard, dole distributing, pauperizing methods should be absolutely done away with, and that instead people should be helped to help themselves. All handicaps should be removed in order that people may have an equal opportunity. In family work, the following items should be taken into account: family life, employment, health, education, recreation, righteousness and religion.

Current Topics.

By James H. Anderson.

MAIL rates on second class matter—magazines, etc.—were increased in the United States on July 1.

THREE "MORMON" MISSIONARIES were fined $50 each at Erie, Pa., in June, for preaching the gospel there.

AMBULANCE No. 2, contributed by the "Mormon" Church, is doing duty on the French war front.

WHEAT prices in the United States have been raised as a result of the government having increased freight rates.

AUSTRIA began a great offensive attack on Italy on June 15, but was severely defeated by the Italian, British and French forces in Italy.

SOUTH AMERICAN TROOPS, which are mostly of Indian blood, have been accorded the privilege of being trained for war in the United States.

CASUALTIES among Utah and Idaho men in the American army in France increased in June, and probably will continue to increase as fighting becomes more general.

THE UNITED STATES had practically a million men under arms in Europe on July 1, and not a loaded transport under American convoy had been lost up to that date.

THE 145TH regimental band—Utah regiment—came to Utah during the month of July, and gave a number of concerts for the benefit of the regimental fund.

UTAH took out her quota of war savings stamps, but by a bare margin which shows that the masses of the people are being pretty well stripped of money.

REGISTRATION on June 27, of all young men in the United States who have reached the age of twenty-one years since June 5, 1917, reached nearly three quarters of a million names.

PROFITEERING AND FRAUD in furnishing army supplies are being uncovered to a considerable extent since United States Senators began an agitation for investigation.

AMERICAN TROOPS were landed in Italy the last week in June, to aid the Italians against the Austrians, although the United States is not technically at war with Austria.

GERMAN submarines operating off the United States Atlantic coast in June sank twenty-two vessels belonging to different nationalities, with small loss of life; no vessels transporting troops were caught.

THRESHING MACHINES in Utah have been taken under government license, ostensibly to prevent waste through carelessness, but really to ascertain just how much grain is handled, and for whom.

SENATOR REED of Missouri, in the U. S. Senate, the last week in June, asserted that certain profiteering in the United States had "multiplied three-fold," and that "every time Mr. Hoover regulated prices for the capitalists he has regulated them up."

A MAJESTIC MONUMENT to the memory of Patriarch Hyrum Smith, who was martyred at Carthage, Ill., on June 27, 1844, was dedicated in the Salt Lake City cemetery on June 27, 1918, in the presence of a large concourse of people. All of the First Presidency of the Church took part in the ceremony.

TURKS destroyed the American mission and hospital at Tabriz, Persia, in June. If the United States takes this as occasion for declaring war against Turkey, the latter act will indicate a material change in the war situation, as to its nearing a close.

MRS. CHARLES P. BROOKS, federal dietician in Salt Lake City, for Utah, has notified the government officials (giving her scientific reasons) that war bread, as made by the regular bakery processes, is indigestible, harmful to the strongest constitutions, positively dangerous for persons having ordinary health, and a menace to weak constitutions or stomachs," and that much of the illness now prevailing in Salt Lake is due solely to the indigestibility of the war bread as baked." Since the bakers are operating under license of the national food administration, the complaint, if well founded, must affect other localities than Utah.

Unusual Mothers.

CHARLOTTE E. BOULTER DRIVER.

MOTHER OF EIGHTEEN CHILDREN.

Charlotte E. Boulter was born August 5, 1840, at Hastings, Sussex county, England, of Methodist parents. She was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints on January 6, 1857. United in marriage to William Driver, on the 16th of August, 1858. She emigrated to Utah on the 4th of May, 1858. The family first located in Salt Lake City, and in 1869 moved to Ogden. Sister Driver has been an active Church worker having held positions as assistant secretary of the Weber county Relief Society, president of the 5th ward Relief Society, and is an active worker in the Kindergarten society. She was president of the Ogden Auxiliary Red Cross Society, during the Spanish-American War, and now, at the age of 77, is knitting for the soldiers. She is the mother of eighteen children, and she is withal one of the handsomest, most attractive of young-old mothers yet introduced to our readers. She is certainly a good living evidence of the life-giving values in noble and generous wifehood and motherhood.

CHRISTINE PARSONS ELLSWORTH.
Nebo Stake.

MOTHER OF SIXTEEN CHILDREN.

Christine Parsons Ellsworth was born in Regla, a small town in southern Sweden, near the city of Malmo, July 12, 1848. Her father died when she was two and a half years old, leaving her mother a widow with four children, she being the youngest. After her father died, her mother joined the Church, and when she was ten years old she was baptized by an Elder Jensen. In company with her mother she came to America in the year 1861, leaving

her brother and sisters to follow them two years later. They were eleven weeks on the ocean, the voyage having been made in a Dutch sailing vessel. They reached Florence, Nebraska, May 12, 1861, the day she was 13 years of age. Though only a small girl she remembers distinctly seeing a great many soldiers as they came from New York across the states to Florence, where they joined Elder Christopherson's company to cross the plains. While their luggage was hauled by ox teams, she walked the entire distance from the Missouri river to Salt Lake City with the exception of one-half day when one of the teamsters, seeing she was ill, permitted her to ride. Their journey was one common to the pioneers of those early days. At the end of each day's journey the wagons would be placed in a circle and the cattle placed inside to keep the Indians from stampeding them and driving them off. On one occasion they even battled with a band of Comanche Indians bedecked with their feathers and paint, indicating that they were on the warpath. The captain, who could talk the Indian language fluently, went out and met them. They asked him if they were Brigham Young's people and they said they were. Then the chief said, "You may go in peace. Brigham Young, he red man's friend." The next day word reached the train that a party on their way to California had been killed and their horses and supplies stolen. They reached the Valley of Great Salt Lake in the fall of 1861, and a little later went to live with her mother in West Jordan until the following spring, when they moved to Moroni, Sanpete county, where they lived for two years. Meantime, the brother having emigrated and settled in Santaquin, Utah county, and her mother went and lived with him.

On December 23, 1869, she married German Ellsworth and from this union there has been born to them sixteen children—ten boys and six girls—eleven of whom are still living as follows: German E. Ellsworth, president of the Northern States Mission; Reuben Ellsworth, Payson; George A. Ellsworth, Lyman, Wyoming; Mrs. Luella E. Thorne, Pleasant Grove; Dr. L. N. Ellsworth, Payson; Sarah Madsen, Salt Lake City; Dr. Cyrus W. Ellsworth, Pleasant Grove; Wilford Ellsworth, Payson; Mrs. May McCell, Spanish Fork.

It would seem that a mother to rear a family the size of Sister Ellsworth's would have her hands full, but aside from her family she has found time to act as teacher in the Relief Society for over forty-five years, four years of which time she was president of the Payson Second ward Relief Society, of the Nebo stake. She is a woman with implicit faith in God and a firm testimony of the divinity of the mission of Joseph Smith and the truthfulness of the gospel of Jesus Christ as restored to earth in these latter days.

ROSE H. SMITH ENGLAND.
Cassia Stake.

MOTHER OF SIXTEEN CHILDREN.

Mrs. Rose H. Smith England was born May 6, 1854, in Birmingham, England. She emigrated to America on a steamship, late in July, 1869. The steamer sank going back to England.

She crossed the plains on the first passenger train that came across in August, 1869. She married James England, January 24, 1870, in the Endowment House, Salt Lake City. They rode on the first passenger train that went from Ogden to Salt Lake City.

This family lived in Juab county for eighteen years; Box Elder county, three years; Oneida county, Idaho, six years; Bingham county, Idaho, six years; Union county, Oregon, twelve years; and they now reside in Burley, Idaho.

Sister England has been an active Relief Society worker since she was seventeen years old, and ministers to the sick and afflicted. She is the mother of sixteen children—thirteen living at present and all married; has forty living grandchildren and one great-grandchild. Her health is good. She has lived on a farm all her life.

SARAH EMMA BAKER BUTTERS.
Morgan, Utah.

MOTHER OF SIXTEEN CHILDREN.

Sarah Emma Baker Butters was born in London, Engand, September 3, 1856. Her mother died when she was eight months old and she was taken by her aunt, Mrs. Eliza Morris, who fortunately was a Latter-day Saint, and they came to Utah in 1862. She is the only one of her father's house who received the gospel. Many of her relatives are engaged in the war in Europe, and some of them have lost their lives in action.

The family crossed the plains in Captain Henry Miller's company, arriving in Salt Lake City, October, 1862. They went to Morgan in April, 1863, and battled as others did with the hardships of pioneer life. Had opportunity to attend the district school of that day.

November 6, 1872, when sixteen years old, she married

Thomas Uttley Butters. She is the mother of sixteen children, as follows: Thomas William, Sarah Ellen, Charles Edward, Ernest Ether, Elijah James, Zina Jane, Ezra John, George Parley, Carl Vernon, Newel Parley, Lyle Fountain, Willis Harry, Mary Zella, Hazel Ann (twins), Kennet Uttley, Delbett Baker. Of these one died in infacy. Only nine survive at present. Zina died in confinement at the age of twenty-seven. All the others died when large children, the youngest three years and a half.

Sister Butters' life has shone brightest in the quietude of her home. She is a sunbeam, loved by all who know her. The work she has done in art would astonish the world. She has many times been, and is still appealed to for solving problems in fancy work. I will send in this letter a sample of her needle work. Some might doubt that it was executed by hand, but we who know her and see her work, cannot doubt it. Doing so much fancy work and caring for all those children has been a great task. Had much sickness, but very little hired help. She has been a faithful Relief Society teacher for twenty years and still performs that duty faithfully. If one could see the hundreds of yards of fancy work she has done, one would naturally say at once, "She must have neglected reading or intellectual development." Be it said to her credit, however, that she is a reader.

We would like to mention the fact that Sister Jessie M'Niven Taggart, whose sketch was published in the March number of the *Magazine*, resided in Morgan, Utah, before going to Cowley, Wyoming, and that her children were all born in Morgan, and reared there; that is, they were nearly all grown before she went to Wyoming to live.

THE PRAYER OF A MOTHER.

By Leah Brown.

'Twas the prayer of mother saved him,
The babe on mother's knee,
From the care and toils of babyland,
That only babies see.

'Twas the prayer of mother saved him,
The boy at death's dark gate,
And brought him back to babyland—
A mother's prayer and faith.

Then 'twas the faith of mother
That bade him at her chair,
To kneel and ask protection
In humble, childish prayer.

If a mother's prayer may save him
While at the mother's knee,
So has it now that power
On distant land or sea.

EDITORIAL

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Motto—Charity Never Faileth

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THE RETURN OF THE JEWS.

Present Condition of Jerusalem.

No people on the earth, with the exception of the Jews themselves, have more cause for rejoicing and see more clearly the hand of the Lord in the redemption of Jerusalem from the oppression of the Gentile Turk, than do the Latter-day Saints. Our own promises, prophecies and glorious future would be impossible of fulfilment without the redemption of Jerusalem and the return of the Jews to that land. How the Prophet Joseph Smith and Apostle Orson Hyde must rejoice in the heavens over the present condition in Jerusalem!

Dedication of the Holy Land.

Elder Hyde was called upon a mission by the Prophet to go to Jerusalem and dedicate that land upon the Mount of Olives, for the opening up of this last dispensation for the Jews. In Elder Hyde's report to the Twelve, dated at Trieste, January 2, 1842, he says:

"It was by political power and influence that the Jewish nation was broken down and her subjects dispersed abroad, and it will be by political power and influence that they will be gathered and built up;" and further, "that England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power and advance in the front ranks of this glorious enterprise."

Again, on page 21, in the prayer that was offered by Brother Hyde on the Mount of Olives, on the 24th of October, 1841, you will find the statement that he had gone there for this purpose—"to dedicate and consecrate this land for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets, for the building up of Jerusalem again, after it has been trodden down by the Gentiles so long, and for rearing a temple in honor to Thy name." On the same page, in the prayer, is this utterance: "Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the rising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence nor famine overcome them, but let the glory of Israel overshadow them and the power of the Highest protect them." There is also a prayer for the overthrow of those who take the other side.

Another Prayer. Later, President George A. Smith, President Lorenzo Snow and our honored Eliza R. Snow, with a party, went back to Jerusalem and again offered prayer upon the Mount of Olives.

President Lund on Mt. of Olives. While in very recent times our beloved President Anthon H. Lund also visited the Holy Land and again prayed upon the Mount of Olives.

The Day of Promise. The heart thrills as we read in the daily press accounts of crowding Jewish battalions, led by Jewish officers, going out from England and the United States in the armies of the Allies, to Judea and Mesopotamia; of Jewish gold shed in countless showers over this war of restoration; of companies of Jewish agriculturists and engineers following in the soldiers' wake; of Jewish hopes to rebuild their age-long expected temple once again on Mount Zion!

All this belongs of right to Judah and to them, and through them to us, as we are of Ephraim. That great and glorious day of promise sung of by our Jewish convert Alexander Neibaur has come at last, and the Prince of Peace will soon reign over Israel and all the tribes of earth. God speed the happy day!

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN SEPTEMBER.

BOOK OF MORMON LESSON.

A PEOPLE OF PROMISE, THE JEWS.

In the 20th chapter of III Nephi, Christ in his ministry among the Nephites reminds the people, to whom he is speaking, that they are the children of Israel, and as such are heirs to all the promises made to their fathers Abraham, Isaac and Jacob. He tells them that the Father hath commanded him that he should give unto them this land. He tells them that after the promises to the Gentiles have been fulfilled he will turn to the remnants upon this land and establish them.

"And behold this people will I establish in the land unto the fulfiling of the covenant that I made with your father Jacob; and it shall be a New Jerusalem, and the power of heaven shall be in the midst of this people; yea, even I will be in the midst of you." (III Nephi, par. 16.)

From the very first we have realized that we had on this land of promise also a people of promise. What that shall mean in the days that are to come we may perhaps best learn by analogy; for we have left to us, despite our lack of knowledge in relation to many of the tribes of Israel, both Judah and Ephraim.

Our next lesson refers to the war work of Judah, a work in which Ephraim is likewise distinguished, to the extent that opportunity has come to her.

It is the purpose of this lesson to bring to our notice some of the other achievements of both Judah and Ephraim, for truly both Judah and Ephraim, are beginning to show forth in mighty power in the earth.

We turn to Judah first because he has been scattered far and wide over the nations of the earth, and numbers today about thirteen million in all.

Great Britain has always been noted for statesmen and statesmanship, and yet there are eminent judges who declare Disraeli to have been the greatest Prime Minister Great Britain ever had.

It is said that even Bismarck declared in relation to the solving of a vexing international problem, "the Jew is the man." It is almost trite to refer to the leadership of the Jew in finance, and yet it is equally as impossible not to mention him. For many, many years governments have been borrowing money from the great Jewish money lenders, while the Jews in their turn have done more than their "bit" in helping to finance great government projects.

Breat Britain has sought to pay America the greatest compliment she had in her power by sending her Lord Chief Justice as ambassador. But Lord Reading, as well as being an eminent judge, is also a Jew, and thus reminds us that we have upon the Supreme Bench of the United States another Jew, Judge Brandeis.

We can only cite a few instances here, but they will serve to illustrate the facts.

Bergson, whose philosophy was at high tide, distinctly in the lime light, when the present war broke out, is of Jewish extraction. The Jews are conspicuous among the noted physicians of the world. In the famous hospital in Vienna are many noted Jews.

A young man of one of our southern towns told me that at the New England Conservatory of Music, there were five competitors for the violin solo prize one season, and that of these five, four were Jews, one a Latter-day Saint.

In the world of composers there were Rubenstein and Mendelssohn. Today, among thousands, is Mischa Elman and Galli Curci. In the year 1910, the prima donna of the Vienna opera was a Jewess, the chief actor in the Royal Theatre, a Jew, the chief music critic in Vienna, a Jew, and the great pianist Godowski, a Jew. One night the Royal Opera put on a ballet, "The Snow Man," composed by a little Jewish boy of twelve years of age. The Jews dominate the managerial and business end of every great opera house and theatre in the world today.

In the drama there were Rachel and Bernhart, both great Jewish actresses. Both Frohmans are Jews, and so practically are all the great and small managers of both the drama and the motion picture industry.

Then, too, in the field of journalism the Jew is a past grand master. It is really amazing that so many of the great and influential newspapers of Europe are owned and edited by Jews, while we have our own Jewish poet, Alexander Neibaur.

We have written something of the supremacy of the Jew in the world of finance, letters, art, medicine, statesmanship and philosophy—a story that might find many duplicates in every walk of life, had we time and inclination to furnish the facts, but we feel

we have said enough to establish our first declaration in relation to Jewish leadership and distinction.

Perhaps the thought is coming to many of us that all people are capable of making an array of talent, which is quite true; but that which we insist upon in relation to the Jew is that his talent and leadership are all out of proportion to his numerical strength.

Now let us turn to Ephraim, a mere handful gathered in the heart of the Rocky Mountains, in number something over half a million.

Joseph Smith, their inspired leader, under the guidance of the Lord Jesus, builded a city on the banks of the Mississippi that was a marvel and a wonder to all who saw it. He set the pattern in statesmanship and pioneering as he did in all other spiritual and temporal matters.

The march across the continent, the founding of a state, the laying out of Salt Lake City, the building of a tabernacle, temple and theatre in Salt Lake City are achievements that must always bring to our minds that mighty man of action and of power, Brigham Young.

When we think of Brigham Young we always think of him as the builder of a mighty commonwealth; and when we think of his children and grandchildren we think of a group having exceptional talent in art lines, with an unusual number of musicians, particularly Lucy Gates in music and Mahonri Young in sculpture, who are both international art figures.

We have a Utah genius in John Browning, the inventor. Is it not a matter of more than passing note that his inventions should be selected by the Government in this crisis? Was it only an accident, do you think, that Hon. George Q. Cannon in pioneer days and now Hon. Reed Smoot should have such power in the Senate, practically making Utah mighty in legislative halls? Is it not a matter of distinct pride that not only Lucy Gates, but Florence Jepperson, J. J. McClellan, Antony C. Lund, and Arthur Shepherd should hold the cultured centers of our land as they have done now for a decade?

There are a few blocks in the Twentieth Ward, in Salt Lake, that have given to us five artists of note. Dr. Albert E. Winship wrote that he had been all over the United States, but that Utah county could boast more artists and musicians to the square mile than any other county he had been in, most of them attracted by the famous B. Y. U. to that educational Mecca.

Today, Latter-day Saints boys are teaching in colleges from the Eastern to the Western coasts. It is said there are more persons amohg the Latter-day Saints holding degrees from standard

colleges than from any other Church in the United States. Dr. John A. Widtsoe stands supreme in United States educational circles as the most famous Western teacher.

The vital statistics published by the Church sets her apart and distinguishes her above all states.

Judah and Ephraim are coming to their own, no matter how far they may be from full fruition. They are both lights set upon a hill that cannot be hid.

The remnants of the Lamanites are still in bondage, but just as surely will their hour strike as the hour has struck for Judah and Ephraim, for they are of Israel and Israel is a people of promise. We have a distinguished Indian half-breed, John Galbraith, who belongs to the Alberta stake.

Many persons living in Central and South America, upon the isles of the sea, and having close contact with the American Indian, remark their talents. These things which they now observe are but the dawn of that glorious day of promise that shall not fail to be theirs in the Lord's own due time. No book gives greater and clearer emphasis to the fact that God's promises cannot fail than the divinely inspired volume with which we are dealing, the Book of Mormon.

QUESTIONS.

1. From which branch of the house of Israel did the Nephites and Lamanites descend?
2. Discuss some of the promises made to the children of Israel.
3. Why is it fair to conclude that God, who is fulfiling his promises to Judah and Ephraim, will do likewise to the remnant of the Lamanites still found upon the earth?
4. How many Jews are to be found in the world?
5. Name some Jews prominent in the world of finance?
6. Name some Jew or Jewess who has attained distinction in some line of achievement not mentioned in the lesson.
7. What city was builded on the banks of the Mississippi River under the leadership of Joseph Smith?
8. What is the approximate number of the Latter-day Saints at this time?
9. How do we know that most of the Latter-day Saints are of Ephraim?
10. Tell of some worthy achievements of Latter-day Saints.
11. Name some of her men and women who have achieved distinction in the world of letters and as orators.

LESSON II.

Work and Business.

SECOND WEEK IN SEPTEMBER.

LESSON III.

Genealogy.

THIRD WEEK IN SEPTEMBER.

Realizing the fact that some of our sisters have felt discouraged concerning the somewhat difficult and technical lessons given on Surnames for the past two years; and realizing also that others have felt almost justified in setting aside these lessons for the more attractive and really essential work which we are now doing for the Red Cross, the Genealogical Committee of the General Board sent a letter of inquiry to President Anthon H. Lund and General Board of the Genealogical Society of Utah, asking their opinion concerning our genealogical studies for next year. Apostle Joseph F. Smith, Jr., answered our letter, in behalf of the Board. Read the following impressive letter, sisters, and resume your studies with renewed zeal and determination to let nothing prevent us from the glorious work which we have undertaken to redeem the dead without which this people would be rejected:

COMMUNICATION.

The Genealogical Society of Utah,
Historian's Office, 49 E. South Temple St.

Sister Susa Young Gates, and members of the Genealogical Committee, General Board of the Relief Society,

Dear Sister: Answering your letter of the 14th inst., in behalf and at the suggestion of President Lund and Board of Directors of the Genealogical Society of Utah, I will say that we are very greatly pleased with your labors in instructing the sisters of the Relief Society, in matters pertaining to genealogy and fully appreciate the great work that has been accomplished through your organization.

We feel that it would be a deplorable thing should you, for any cause, discontinue the work in this direction. For we consider

the work in the interest of the salvation of the dead, (and that of course embraces the research work in genealogy and the knowledge of compiling records,) as the most important labor with which we have to do. We therefore pray you that your efforts do not slacken, for we hope to see the spirit of temple work and record making grow, until it shall find a permanent place in the hearts and lives of all the Latter-day Saints.

Again expressing our appreciation, and praying for your continuous success, I remain,

Very Respectfully your Brother,

(Signed) Joseph F. Smith, Jr.,

In behalf of the Board.

SURNAME BOOK.

1. *The Universal Appeal of Genealogy.*
   - (1) To the individual.
   - (b) To the family.
   - (c) To the race.
2. *Its Vital Necessity to the Latter-day Saints.*
   - (a) Impossible to redeem unknown progenitors.
   - (b) Regular system in the study of ancestry.
   - (c) The evolution of the surname in the history of the family and the race.
3. *Racial History an Adjunct to Surname Study.*
   - (a) The place of birth constitutes nationality.
   - (b) Nations grow out of each other.
   - (c) All peoples merge finally in the three sons of Noah.
   - (d) It is important for Saints to know how and where their tribes and races met and mingled if they are to become saviors upon Mount Zion.
4. *The Need of a Surname Book.*
   - (a) No printed surname books are now on the market.
   - (b) Our own book.

SUGGESTIVE NOTES TO ASSIST CLASS LEADERS.

Why should we study surnames?

Because genealogy lies at the root of salvation for the dead, and surname history lies at the root of genealogy.

1. It is interesting to each individual to know about himself.
   - (a) One's own origin and beginnings.

(b) Next comes interest in parents and children.

(c) So, in enlarging curves of interest are facts and dates of grandparents, relatives and progenitors.

(d) These genealogical interests are common to humanity. It is a divine provision. This human tendency partially explains the interest of the world in biography, and especially in genealogy.

2. Narrowing down our inquiry, we apply this universal fact to the members of the Church, who have learned that salvation is never and never can be wholly a selfish matter. In saving others we save ourselves.

(a) If we desire to save others, especially the dead, what steps are necessary?

(b) First, a knowledge that our relatives and friends lived at certain times and places, *i. e.*, an acquaintance with their genealogy.

(c) Second, vital data about a dead person is like the features of the faces.

3. We should follow the best method of securing and preparing genealogical data.

(a) When we enter a genealogical library, the first information suggested by the intelligent librarian is: Where did your family originate? What is the history of your surname? And we are sent to search surname books for the answer. Growing out of this genealogical search we ask ourselves: Where was I born? When? Where and when were my parents, and finally my progenitors born? Then these questions arise: If they were English, what particular race strain did they belong to? Celtic? Anglo-Saxon? Danish? Norman? If my progenitors were Normans, I ask next: Who were the Normans? The Normans came to England with William the Conqueror. Who was William the Conqueror? William the Conqueror took possession of England. When did he enter England? In the year 1066. He made a Domesday Book. What is this Domesday Book? A survey of England in 1088. Where did the Normans originate? They were originally Teutons. Who were the Teutons? The Aryans of northern Europe, including the High and Low Germans and the Scandinavians. Where did they come from? When did they enter Europe? They probably came from the Ten Tribes. Who were the Ten Tribes? Where did they come from? Who was Jacob? Shem? Noah? Thus the links fasten, back and still back to Adam.

Conclusion.

The first and last question is: Where did I spring from? The Lord said He would take one of a city and two of a family. If all this is true, Saints need to study surname books. There are no surname books now on the market. Hence, we are publishing one, which is a compilation of the best surname information to be found in all the books so far published. Our Book will not inform individuals about their family history, but it will point the sure way to get at the root-sources of that information.

Note.—Do not correspond with temples to learn if work has been done on your lines. The Genealogical Library has been supplied with index cards representing work done in different temples.

NOTICE.

Cards were issued about two years ago, by the Genealogical Society of Utah, on which it was desired that the surnames of all family lines, for whom Temple ordinances had been performed, should be entered with other specified information, one card only for each family surname.

The sisters of the Relief Societies were solicited to assist in having those cards filled out, and a great quantity were issued to be used by the sisters when visiting the families in their respective districts. Only a small proportion of the cards have been returned to the Genealogical Society office, and the sisters who still have them in their possession are respectfully requested to interest themselves in getting the cards filled out, and returned to the President or Secretary of their local organization, who will deliver them to the stake representative of the Genealogical Society to be forwarded to the office.

The cards are to be filed in the office of the Genealogical Society, for the important purpose of aiding members of the Church in Temple work, the cards showing what family lines have had the ordinances performed in their behalf, and by whom.

Elder Duncan M. McAllister, Temple Recorder, says:

"The sisters who are unable to personally perform Temple ordinance work, or who have completed such work in behalf of individuals in their own family lines, but who, nevertheless, feel the need for further assisting in the accomplishment of that most important obligation devolving upon Latter-day Saints, have, in some of the Relief Society organizations, provided a fund for the hire of proxies to perform endowments in behalf of the dead kindred of those who cannot themselves afford expenditure for that purpose.

"Great blessings and satisfaction accrue to all who actively participate in Temple work, who directly, or indirectly, assist in getting that important duty performed, and we highly commend the establishing of donation funds for the purpose mentioned.

"It is recommended that money thus donated should be used in behalf of the dead kindred of members of the respective Relief Societies with whom the donors are associated, preferably from lists of names furnished by members who are unable to pay for the hire of proxies. The money thus gathered, with the lists of names of the dead, for whom endowments are to be performed, should be sent to the Temple of the district in which the Relief Society is located.

"If lists of names, for endowments for the dead, cannot be furnished by members of the Relief Society, or by other members of the Church residing in the ward where the Society is located, and who need to be assisted in getting that sacred work done, the money should be forwarded to the Temple with instructions to have it used for the purpose intended on the lists that have been filed in the Temple by any of the Saints who cannot themselves perform the ordinances, and who cannot afford to pay for the hire of proxies.

"When money is sent to the Temple by Relief Societies, to pay proxies for endowments, with no lists of names of the dead accompanying same, the statement might be made that it is desired it should be used for women proxies (fifty cents each), rather than for men proxies (seventy-five cents each). That preference is suggested not only because the money could thus be used for a larger number of endowments, but also because there is, usually, a much larger attendance of women than of men in the Temple, and it is more difficult to procure the services of the men, but also that, as the money donated for the hire of proxies comes mostly from the sisters of the Relief Societies, it seems most appropriate to use it for the endowment of women."

Home Courses.

LESSON IV.

FOURTH WEEK IN SEPTEMBER.

RENOVATION OF MILLINERY AND MATERIALS.

Probably few articles of wearing apparel cost more for the materials used on them and the short period of wear than hats.

It is timely, therefore, to offer some suggestions for early Fall on renovation of millinery materials and their adaptation to hats new and old.

Velvet.—Velvet may be freshened and wrinkles removed by steaming. To steam put a wet cloth over a hot iron and draw the velvet back and forth through the steam, having the wrong side of the velvet next to cloth. Brush with a soft bristle brush to raise the pile. Spots may be removed from velvet and plush by sponging with chloroform (never use in a close room). Chloroform will often restore color to faded materials..

Felt.—Felt of any color may be cleaned with sandpaper. Cover a small wooden block with No. 00 sandpaper and use the block as a brush. Begin at center top of hat and proceed in a circular direction until the whole hat has been cleaned. Remove the sandpaper, cover the block with velvet and go over the hat as before. The velvet will smooth down the felt. If the velvet block is rubbed on a hot iron and then on a block of paraffin wax, it will be still more effective.

White felts may be cleaned by rubbing with French chalk, powdered borax or cornmeal.

Natural Colored Straw.—Hats of milan, leghorn, etc., in natural color, may be cleaned with a paste made of the juice of one lemon and two tablespoons of sulphur. Rub the hat thoroughly with this paste and when dry brush off the powder.

White Straw—White straw hats, including panamas, may be cleaned with a weak solution of oxalic acid water. Dissolve a tablespoon of oxalic acid in one pint of water. Scrub the hat quickly with the solution, using a stiff brush. (Do not put the hands in the acid). After the hat has been cleaned, rinse the acid off by going over the hat with a cloth wet in clear water. Avoid getting the straw too wet, as this causes the hat to lose its shape. When nearly dry, the hat may be pressed lightly under a damp cloth. Prepared cleaners for white straw may be purchased at the drug stores.

Panama.—Panamas may also be cleaned by washing in soap and water.

Colored Straws—Colored straws, if not faded, may be freshened by washing with a sponge wet in wood alcohol. This method is very good for black straws. Wood alcohol being poisonous should be kept away from children.

To Renew Faded Straw Hats.—Badly faded or soiled shapes can be dyed the same or a darker shade with one of the several reliable hat dyes for sale at drug stores. When carefully applied the hat may be made to look like new.

To Stiffen Straw.—Shapes which have lost their stiffness may be stiffened by pressing lightly under a damp cloth. Never press directly on any straw; have a cloth between the straw and the iron.

To Change the Shape.—To change the shape of a hat, dampen the hat and while soft and pliable bend into desired shape. Catch up brim where desired with strong thread. Leave until dry. To make a brim droop, hold the hat up and press a bit of the under brim at a time. The movement should be sideways from the crown outward.

Lace.—Silk laces should be dry cleaned or washed in gasoline. Cotton laces can be washed in soap and water. Fill a fruit jar half full of warm soap suds or borax water. Put lace in jar and fasten top securely. Shake well until lace is thoroughly washed. Refill jar with rinse water and rinse by shaking the lace in the jar. Take out the lace and spread it on a dry cloth, pulling the scallops into shape. When dry the lace may be pressed lightly. In washing any kind of lace the main point to remember is to avoid rubbing.

Ribbons.—Ribbons may be cleaned by sponging with denatured alcohol. Good ribbons may be washed in soap and water. Always press between cloths or paper.

Feathers.—White or light colored feathers may be washed in a thin paste of gasoline and flour, or gasoline and plaster of paris. To one pint of gasoline, add two tablespoons of flour or plaster of paris. Clean the feather by putting it in the paste and rubbing it from the stem to the tips of the flues. Do not rub the flues back and forth, but move the fingers always in the same direction. When the feather is clean, draw it through the tightly closed hand to squeeze out the gasoline. Shake a few minutes; then finish drying in cornstarch on a piece of tissue paper and rub the feather lightly in the starch until dry. Shake the starch out and the feathers will be found to be clean and fluffy.

Washing a White Plume.—When a white or light plume becomes badly soiled, it can be washed with soap and water, the disadvantage of this method being that the feather must be re-

curled. Make a suds of ivory soap and warm water. Let the feather soak in this an hour or two. Then wash by drawing through the hand. When clean rinse the feather first in clear water and then in wood alcohol. After squeezing out the alcohol, dry the feather in corn starch. Recurl using a silver knife.

Black or Dark Colored Feathers.—Black or dark feathers may be cleaned by washing in wood alcohol. Shake this feather until dry.

Fur.—Fur may be cleaned by brushing thoroughly with very hot bran. Use a stiff brush. Have the fur stretched firmly to the ironing board. After brushing, shake the fur to remove the bran. This not only cleans the fur but also makes it glossy.

Flowers.—Soiled flowers become freshened and stiffened by shaking them over a steaming cloth. Faded flowers can be dipped into a tinting preparation, or they can be touched up with a small paint brush and usually look like new. To make the tinting preparation, dissolve oil paint in gasoline. The oil paint can be bought in small tubes in a great variety of colors. Such things as chiffons, thin silks, malines, and feathers can also be tinted in gasoline and oil paint. Tinting is different from dyeing and only light shades can be produced—red paint tinting pink, etc. Tinting should never be done near a fire or in a closed room. Always test a sample before putting in the article to be colored.

THE RELIEF SOCIETY NURSE SCHOOL.

The Relief Society School for Nursing will open as usual in September. The course will consist of general instruction in nursing, and will include in addition practical demonstrations in nursing, and lectures on Invalid Cooking, First Aid, Sterilization, Drugs and Solutions, Contagious Diseases, Hydrotherapy, Public Health, Prevention and Treatment of Diseases. The lectures will be given by specialists.

Circulars containing information will be sent to Relief Society presidents.

For further information address Mrs. Amy Brown Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.

MOTHERS OF ISRAEL

By Coral J. Black

Mothers of Israel, come banish your grief,
Follow the reaper and bind up the sheaf;
Succor the feeble, and nourish the poor.
Bright keep the beacon that marketh your door;
Let the soul find its voice in a paean of praise
That you live and have part in such wonderful days.

Mothers of Israel, come summon your faith,
Nor let fear encompass you 'round like a wraith;
For the teachings of mothers and home shall abide
In the horror-filled trench, or the treacherous tide—
Your love for his buckler, your honor, his shield,
Shall bear him unscathed from the battle-scarred field.

Mothers of Israel, link arm within arm,
Oh let Love abide whilst we weather this storm;
Let the weak be upborne by the strength of the strong,
Compassion our watch-word, and courage our song;
And the brave love which reaches o'er tempest and foam,
May it bear its first fruit in the confines of home.

Mothers of Israel, cast out every fear,
For the time by the Prophets foretold, draweth near,
As the lightning's swift play, and the wind's sad refrain
Precedeth the fall of the life-giving rain;
So the Earth must be cleansed in a deluge of flame
To prepare for His coming. All praise to His name!

Mothers of Israel, go forth in your strength,
For the day of your triumph is drawing at length;
Fair Earth, torn and bleeding by man's ruthless heel,
The comfort and balm of your presence shall feel;
And the God of our Fathers, who watcheth above,
Will grant to you strength for your labor of love.

Mothers of Israel, He knoweth your cry,
'Tis the travail of Earth, but deliverance is nigh,
And the fair infant, Peace, shall live on through the years,
The fruit of your anguish, your suffering and tears.
And the grim god of War shall be banished again,
Scourged, trampled and scorned, by the Mothers of Men!

EARNING THRIFT STAMPS

By Utah's Famous Cartoonist, Jack Sears.